/142 cont./ first menstruation, the girls are "caged" (nikappara'); the separation from the other sex is thereby completed. From now on she is also subject to the many restrictions in social relations which obtain between men and women in general and between unmarried men and women in particular. "She is already staying at home" (ammantammi ri balla') is an indication of the age of a girl when she is around ten years old. At this time she enters the group of women, where she belongs to the young girls (tau lolo), who are also called "the red jackets" (badju' edja), after the conspicuous red jacket of slightly transparent material which they wear.

She learns that she must withdraw at the arrival of male visitors, that she may not be conspicuous, and that she must lower her voice. The girl who enters the front room (kale balla') even though there are guests is told off with a disapproving "she dares." A girl who talked loudly was angrily asked: "Who do you want to hear your voice?" If a girl shows her desire for a man by being conspicuous and by talking loudly, she is considered late (man-crazy), one of the most undesirable qualities in a girl.

A young girl only leaves the house in the company of older women. Little excursions are holidays for her. She dresses carefully for these occasions; she makes herself up, blackens her eyebrows and the hairline on her forehead, /143/ and powders her face. The older women guard and protect her. In their presence a young girl is safe. If she is alone at home or in the yard and a man enters the yard accidentally, a dangerous situation is created because this encounter, regardless of the intention of both parties, is considered a breach of established forms of social intercourse. If a neighbor woman were to see and talk about it, so that the girl's brother hears of it, the latter would feel siri' and act accordingly.

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

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Landscape in Goa. Sawahs and groves alternate. Page 19.
(Voorlichting, East Indonesia.)

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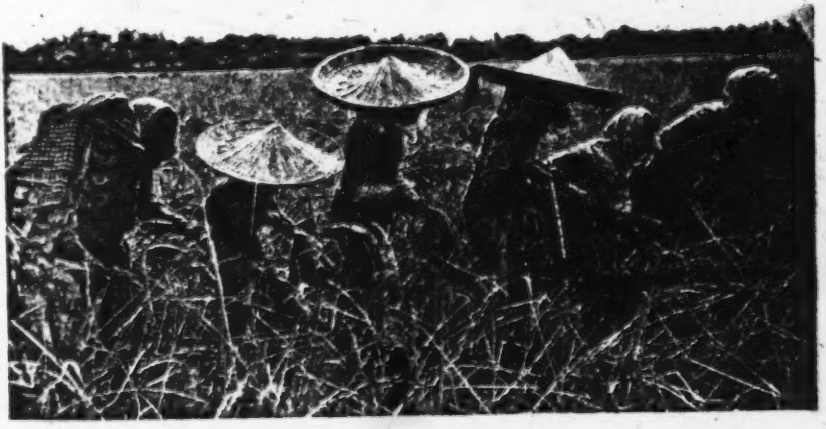
291



During the harvest; a group of women. Page 199.
(Voorlichting, East Indonesia.)

[end plate 1]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

342

Makassarese houses.
(Photographic Archives Ind. Institute.)

291
417

Makassarese houses.
(Photographic Archives Ind. Institute.)

[end plate 2]

1:Chalot
Chalot E-5 (1940-1949) 1950 OG6 Makassar OG6

585
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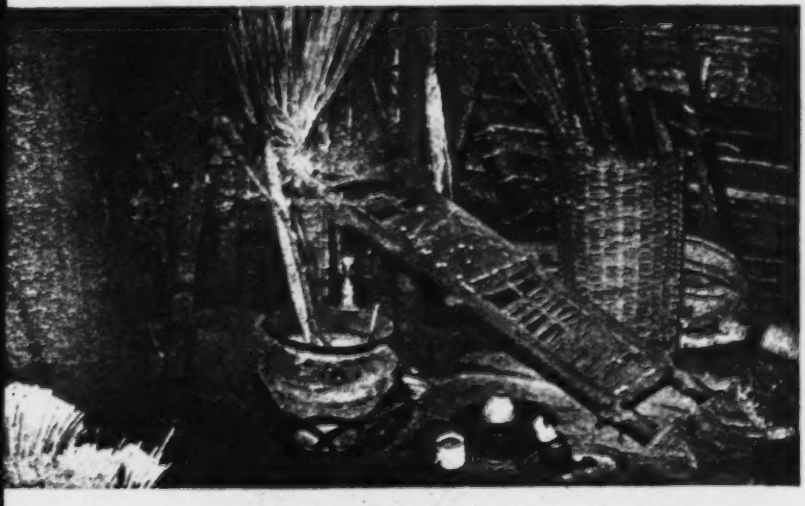
A cousin (samposikali) of the bridegroom carries the kampu (left in the photograph) with the bride price to the house of the bride. Page 115.

769
778
352
415



The little ancestral house (pantasa') in the attic, with ingredients for the ritual. Page 86.

[END PLATE 3]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

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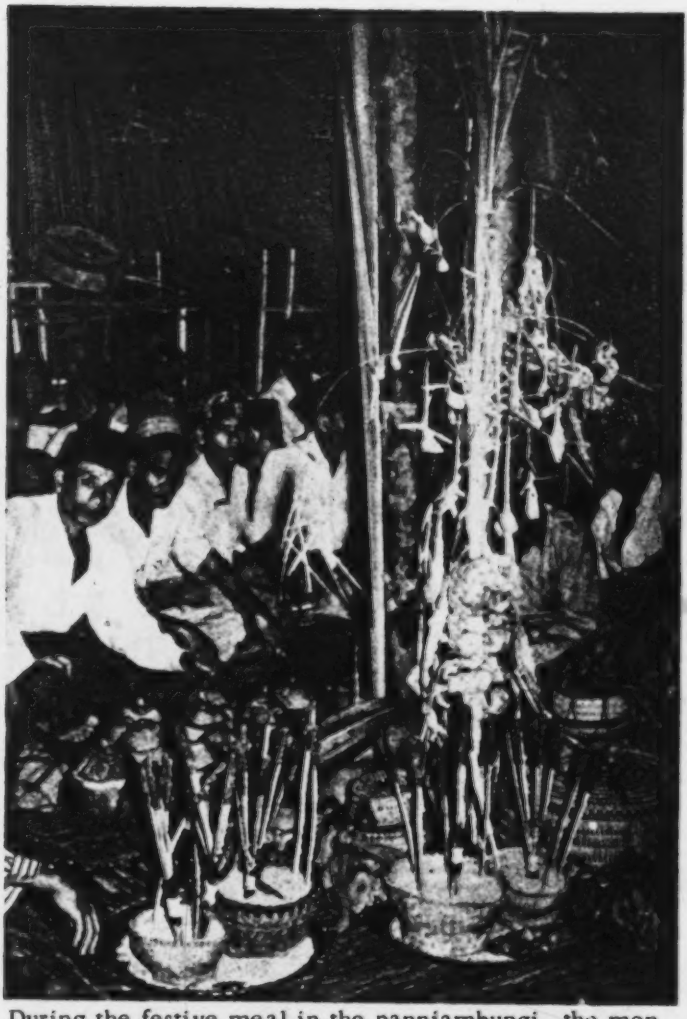

During the festive meal in the pannjambungi, the men sit in rows according to their prestige. Pages 195-196 and 243. In the foreground one can see, among other things, the coconuts, whose contents will be poured over the bridal couple at their first co mmon bath. Page 265. (Voorlichting, East Indonesia.)

[end plate 6]

1: Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

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Inauguration of the Prince of Goa in 1947. During the procession.
(Voorlichting, East Indonesia.)

After the inauguration, many try to obtain a bit of the earth next to the investiture stone. Compare page 66.
(Voorlichting, East Indonesia.)

[end plate 7]

304
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During a circumcision festival held for a son of the adat community head, he and his little sister also have their teeth filed.

(Photo I. T. C. O.)

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852
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On the occasion of the same festival, the old Imam also cuts the children's hair in a ritual manner.

(Photo I. T. C. O.)

[end plate 9]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar
OG6

291
535
786
838

Bissu of Segeri during their dance, in which they are in a trance and attempt to press a kris into the body. Pages 208-209.
(Voorlichting, East Indonesia.)

[end plate 10]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

241
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Bissu of Segeri during the plowing ritual on the ornament sawah. In the photograph, the bissu are recognizable by the fact that they wear glasses. Pages 101 and 208-209.

(Voorlichting, East Indonesia.)

[end plate 11]

[94 cont.]
631 of these territorial institutions is quite different from that of those found in other parts of the archipelago. From olden times on southern Celebes there has been [95] a kind of
643 feudal nobility, the Karaëng among the Makassarese and the Aroeng of the Buginese, with the members of their families, the Anakaraëng (Makassarese) and the Anakaroeng (Buginese). The criterion by which a Karaëng or an Aroeng is recognized as chief or ruler by the population is the possession of the so-called
[293 778] "regalia," which in southern Celebes are called ornaments (in Buginese, aradjang; in Makassarese, kalompowang). [Illustration appears here.] Among these objects there are a few of value, but also a number that are quite worthless, little bones, little pieces of wood, small stones, etc., and an article that is considered the most important, the gaoekang. It is a stone or a little stick that was found by the original owner, long, long ago in a particular
[142 291]

Buginese from Southern Celebes
Photo. Kol. Instituut Amsterdam. Coll. Veen.

[293 778] concealed place, or which he received under mysterious conditions. The worship of these regalia has something of the nature
793 of fetishism; among the prominent Karaëng there are even

OB1 Indonesia OB1
Javanese OE5
Sumatra OD1
Redjang-Lampong OD12
MaKassar OG6
Gorontolo OG4

I J 291 S [29] [41 cont.] highly developed people of the archipelago, the men make their appearance at ceremonial functions, such as weddings, with the upper body bare, and this is also done in the court costume. In the Palembang Highlands, too, the bridegroom makes his appearance with the upper part of his body bare (1).

G M R-L 291 576 Also, for example, in the Lampong districts, when boys and girls gather to sing pantun to each other, the adat prescribes that the boys appear with bare upper bodies or be fined. The Makassarese and Buginese uncover the upper body as a sign of respect (2), which also seems to be the case among the

1. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 26.

2. Indische Gids, 1880, Vol. I., p. 970; Vol. II, p. 327.

Gorontalese. Leaving the upper part of the body bare is therefore truly national. The peoples of the Malay Archipelago I 291 adopted the garment that covers the upper body from the Arabs, if not earlier from the Hindus. This is a kind of jacket of various cuts. As a rule it closes around the neck with a stand-up collar and otherwise hangs open and loose down to the hips, while the wide sleeves barely extend over the elbows. Frequently, however, it is closed in front and open only at the neck so that it must be pulled on over the head. The Malay name is badju [baju], from which our M I J 291 [Dutch] baadje (incorrectly baaitje) is derived. The word badju is probably derived from the Persian bāzu (3); the Javanese

3. Van der Tuuk, Tobasche spraakkunst, p. 403, note.

Ng. name for this garment is klambi or kulambi; in Kr. it

Javanese OE5
Makassar OG6
Borneo OC1
MinangKabau OD12

MK I J 291

[41 cont.] is called rasukan. This jacket is generally worn over the naked body, [42] at least among the poorer Javanese (1) and Malays (2),

1. Veth, Java, Vol. I, p. 604.

2. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 23.

Makassarese, etc., whereas the more prosperous wear a shirt or undervest under it (3). Among a few peoples, such as the

3. Matthes, "Ethnographische Atlas," Mak. Wdb., Pl. 15, Fig. 1.

Makassarese (4) and the Malays (2) [see footnote above], it is

4. Hardeland, Dajaksch-deutsches Wörterbuch, see klambi.

MK MN J B 291

always closed. Among others, such as the Dajak (5), it is

5. Veth, Java, Vol. I, p. 604.

usually open, at least when it is a klambi; the badju is always closed among them. The close-fitting shirt or undervest mentioned above has various names: Javanese kutungan (5) [see footnote 5 above], Malay badju dalam or banijan (6),

6. Van der Tuuk and Van der Wall, Maleisch Woordenboek, see badju.

Minangkabau-Malay badju bunien (2) [see footnote 2 above], Makassarese badju ilalang (7).

7. Matthes, Makassaarsch Wdb., see badju, and atlas, Pl. 15, Fig. 1.

[42 cont.]

l. Trousers

IJ 291 The peoples of the Malay Archipelago have adopted trousers from the Arabs. As a rule, however, they are worn under the kain or sarong. The general name for trousers in Malay is sĕluwar or, more generally, sĕrāwal, in Javanese sĕruwal. Sĕrāwal may have come from the Arabic seruwal or from the Persian saluwar. Sĕrāwal could have come from sĕluwar, however, by a simple transposition.

NMAJ 291 Sĕluwar or sĕrāwal is the long trousers, also frequently called tjĕlana, the Javanese tjĕlānā, the Sanskrit calana, very long trousers, fitting tightly around the ankles, part of the war and court attire. The name is derived from a skirt of lower class women of British India.

The common men very often wear short trousers that come to the knees (Javanese katok). A peculiar kind of trousers that is very common on Sumatra is the sĕrāwal atjeh (sĕrāwa atjeh), the Atjehnese trousers, which extend over the knees and have a very low seat, like the pantaloons of the French Zouaves. The Makassarese [43] also wear these trousers and call them saluwărā atje (1). Other peoples, however, detest the use of trousers, especially the less civilized, for example, the Niassans (2).

1. Matthes, Makassaarsch Wdb., pp. 606 and 658.

2. Van Rosenberg, Verh. Bat. Gen. v. K. en W., Vol. XXX, p. 31.

Malays AN5
Java OE1
Makassar OG6
Borneo OC1
Javanese OE5

MI [51 cont.]
J on Sumatra also know this object; it is used very commonly
I among those of the Palembang Highlands in particular (2).
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301

2. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 27.

MK
MI Furthermore the Makassarese children and Dajak [Dyak] girls
B wear it. Among the Malays, as in the Sunda lands, it is called
291 tjaping (3), [footnotes 3-5 are combined under footnote 5] among
301 the Makassarese djimpang (4), among the Dajak saping (5).

3-5. Van der Tuuk and Van der Wall, op. cit., see tjaping. Matthes, Atlas Mak. en Boegin. Wrdb., Pl. XV, Fig. 28. Hardeland, op. cit., see saping. Van der Tuuk, Bat. leesboek, IV, p. 212.

Jn Boys' clothing. Boys do not wear such plates. Sometimes,
MI however, boys wear an object hanging down in front to serve more
I or less as a covering for the genitals, but primarily as an orna-
291 ment . This ornament consists of a penis made of metal, kontollan,
301 and the boys wear it hanging in front of the pudenda. It is used, for example, among the Makassarese, but only by the well-to-do. The article is then generally made of gold and is called laso-laso. It is also known among the Javanese. It seems, however, that among them the boys wear the ordinary genital plate hanging down in front, which is like the women's plate except that it is provided with a klontongngan, a little rod. This rod represents the penis, as the word klontongngan indicates. It is also generally known among the Malays (6).

6. Van der Tuuk and Van der Wall, op. cit., see tjaping.

Batak OD5
Javanese OE5
Malays AN5
Makassar OG6

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Bt
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776

[51 cont.] It is not difficult to answer the question as to what the origin of this ornament is. It is reported of the Batak that this object is definitely used now as an amulet that the children wear in front of the genitals (7), from which, we believe, one can conclude

7. Neumann, Tijdschr. Ned Aard. Gen., 1886, more extensive articles, 2, p. 30.

[52] that formerly the other tribes among whom we found it also attached this meaning to the object. In my study on the ithyphallic images of the peoples of the Malay Archipelago, I noted the fact that among the most civilized peoples the penis, and among the more highly developed peoples a representation of the penis, is used to drive off evil spirits, particularly the pontianaq, whereas the imitation of the penis serves primarily to counter the influence of the evil eye (1).

1. Wilken, Bijdragen t.d. T. L. en Vlk. v. Ned. Indië, Vol. XXXV, p. 393 ff.

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MK
J
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The first garment worn by the children of the more highly developed peoples, the Javanese, Malays, Makassarese, and Buginese, is the chest-protector, which is fastened around the neck and stomach with bands. The name of this garment is oto or otoh, in Javanese oto, and in Makassarese and Buginese otó (2). Among

2. Veth, Java, Vol. I, p. 603. Van der Tuuk and Van der Wall, Maleisch woordenboek, see oto. Matthes, Makassaarsch and Boegineesch Wrdb., see otó.

the less civilized, as well as among the still wholly uncivilized, the children are dressed as adults as soon as they reach marriageable age.

Makassar 066
Sidang 068

S
838 Van der Veen said that there are only a few real hermaphro-
824 dites here, but that there are many homosexuals. And here
792 is something! Boys who show feminine tendencies are fed maize because it is linked with the earth (female principle), and not rice, because the latter is heavenly and connected with the male principle.

000 Ambon: I met an insurance man at the Rotary Club meeting in Makassar, at which I spoke. His name is Kaihatu. He is from Oma, on Saparua, I think [Haruku]. Anyway, he said that they have quite a bit of pela [ally, in the sense of institutionalized friendship] practices there. One cannot marry a person of a fellow pela village. Thus Oma and a village on another island [Saparua] are in a pela relationship to each other. This involves a great amount of mutual aid. Although one can not marry a person from the other village it is evidently possible to marry in one's own village. Kaihatu said that even in a far away place such as Java, if a man of Oma meets one from a pela village he will help him in all ways possible. And he will never think of marrying. This custom is still strong, and even the moderns have no idea of breaking it. He also said that there was much black magic and that such beliefs are firm. I will see him later.

M
609 South Celebes: On my way back from Malino I was stopped
126 by two lads at Lebon pasar. They were on their way from Makassar to the village where the Goa radja lived. They were
●291 selling clothing and asked me for a lift saying that there were two men. But soon two more appeared, and finally there were seven. All got in the jeep with their luggage. They were jolly and friendly. They pointed out a special black cape worn by nobles (but not only by nobles; perhaps only by women?) on the road. This type of cape is really beautiful, even out in the country. At one point they asked to stop and bought two large bunches of bananas. I asked them why. They said that the bananas were for me! And these the "surly Makassarese"! I took a fast photo of them [with a Polaroid Land camera] and they were overjoyed. I gave one to them, and they are going to make copies for all. They posed with considerable pride. The kraton [court] of the radja was white walled, but inside it looked like the ordinary native houses.

M
[115] South Celebes: the following information was obtained
181 from van Heekeren of the archaeological service and Abdul
609 Rahim, Guru, an assistant of Cense and Chabot. They said that the Makassarese and Buginese are very conservative.
177 They claim that they will not change much. Thus, if they are asked why they do not use the potter's wheel, for example,

361 Finally, we left, and went to the center of Balombaru.
346 Then we went off on a side road, well away from the main kampong, where the karaeng, imam and the mosque are located. The road is dusty and bumpy. Upon arrival there we went to Rahim's house. He pointed out his mother who seemed to be a rather old woman, but who was nursing a child, I thought. In front of the house, which was not too good, was a Koran school which consisted merely of a covered place with a platform and a few benches. Here were about three small boys sitting around. It is almost a part of the house and seemed to me to show the tendency to crowd things together. No teacher was present so far as I could see, but there was one small boy, perhaps nine years old, who had
576 a Koran open and was looking at it. We went into the small
593 front yard of the house and out came Rahim's father. He was an old fellow, very self-possessed, and I found out later that he is a thatcher. There were nipa bundles and thatch layers all around. I noticed that Rahim paid practically no attention to his mother. He talked apparently without any emotion or formality to his father, and with no show of pleasure. I wonder if this is normal (Rahim is a Mohammedan).

123 Then we went to the house of one of the kampong elders
342 after Rahim had explained to his father what I was doing. This
352 elder's house was in pretty good condition, with a sitting room
177 under the main part, that is, in the fenced underpart which is evidently not usually used for living. All of these houses have stairs leading to the main part of the house. And in most cases there are a few boards over an open gutter in front. As we talked I noted a girl next door pounding rice. We sat down
123 after the old man came in, around a table using chairs just as
● 291 in a European house. The old man was dressed in a European
177 style shirt. All these older people seemed to wear a type of plaited songkok [a cap or hat, especially of a type worn by Moslems], while the younger folks wore felt ones. This
000 fellow was very dignified. Then two others came in. One was evidently a storekeeper, the other one I am not sure. They were a bit more giggly, but not markedly so. The old man was very impressive. Rahim gave a long recital, again including the Malino story. One of the wives was very amused by it and he went over it again. Nothing was served here. I
203 found out about the administrative structure of the village as
666 above. I also found out about elections. Rahim said that when
624 elections were held, or there was another important matter
596 to be discussed, a drum is beaten to call all the men to a meeting. The karaeng stands there but says nothing. Beside

133 Bone trip (first): Started August 27, 1949 (left Makale
491 early August 26th and drove to Rantepao and thence to Paloppo).
The road took me across great mountains. I could see end-
361 less curves below, and enormous valleys, and later in the distance the sea. The road itself was bad. Here, as on the west coast, there is a stretch of almost uninhabited mountain-land between the Sadang country and the Buginese coastal country. There are few villages. Paloppo is a large town on the coast and an administrative center.

491 Going on from Paloppo the road is bad and endless but level,
162 leading to Sengkang. Around Paloppo I still noticed plenty of
142 Sadang, or at least Toradja people. But gradually the scene changed to Buginese.

I had a good lunch at a fine pasanggrahan. Sengkang, which is the center of Wadjo, seemed to be populated by a number of people of negroid type. To the north, around Paloppo, I noticed that there were pretty girls all over. Along the Wadjo belt, however, men have beetling brows and are dark, and the women are not so pretty. Later, in Bone, the women
291 again were impressively fine. I also noted the change to the
565 wonderful flaming Buginese dress of the women. Feasts
224 were going on in many houses, and all along the road girls
342 and women were beautifully dressed, and often on horses led
181 by men. They are evidently nobles (I have read that some never touch the ground). Also, the houses have ramps. A thought: I will call this "The Adat Country". It [custom law] stands out all over, with Bontorio influence, e.g., men with great head cloths on horseback, and many with lassos and lances, evidently deer hunting.

857 I noticed that the children didn't shout as much as the
609 Sadang children did when I passed by. But everywhere I go
576 people stare so!

As I got to Bone the road got better although it is not sur-
491 faced. The Radja is said to be keen on roads.

I arrived [in Bone--Analyst] in the evening, tired to the bone,
124 and hence ate very little. I got a good room in the pasanggrahan, but again in the rear with children, fowls, awful all-night cocks, and screeching flying foxes making for hideous nights with little improvement during the day. I slept some and the next morning went to see the assistant resident, de Graaff, who at once appeared to be friendly. I went to see him at the new brick schoolhouse, the "pride of Bone". There
[292] I also met a man who was formerly in foreign affairs, an old fellow with a mustache, and Aru Matjege (makadang-atana, a talking chief of the land), a young man in the dress of the high class--horsehair, woven, with gold bordered songkok. Then

Makassar 066
Celebes 061

C 565 634 third man in the Aru Pitu, who, together with the Arumpone and the Makadangetana, form the self-government council of the State. With them sits the Sulewatang Udjung, Minister of Information. The same general pattern holds in Wadjo and Soppeng. Each minister has a function, for example, police civil, etc. The Tomarilalang is a young fellow, tall, and good looking. He seems intelligent and quiet; though really dumb as I found out later.

C 565 557 578 I talked with the Tomarilalang about changes, for example, in clothing. I later found out from the Dutch police advisor that the Arumpone fears the Tomarilalang, and others as well, for possible intrigue. I also found out later that the Makadangetana, the old stocky fellow with a mustache who was formerly only a kampong chief, rose slowly until he became even Minister of War. So there is mobility at least within the higher class, and maybe within the middle class.

C 647 563 I talked a great deal with Thierens, a young intelligent Dutch controleur. He is sympathetic toward the native attempt, and like most Dutch now working with them seems to be of the high and democratic type. For example, Thierens asked what I thought was the case among the conservatives who still hold on in Batavia. He saw much trouble ahead for the natives, and I agree. He said that now all the Dutch here are assistants to native officials. The police advisor later said that they were advisors only. I got the idea that the old ways were completely gone. I noticed the great respectful attitude of the Dutch toward native upper classes. They are now the second men. But, as far as I could see, the natives were also very polite. At least this seems to be so in South Celebes.

M 124 ●291 596 609 574 Next day we went to the kampong of Bukaka which is almost inside Watampone. It has a population of about 3,000. I went to the house of the Kepala kampong in my jeep with Sulewatang Udjung and Andi. Sulewatang Udjung is always well dressed. He wears an elaborate, ornate closed jacket and sarong, and on his head the horsehair and gold bordered songkok. He is an old fellow with a bad case of tuberculosis and Thierens warned him to be careful. But when I visit him he offers tea and awful gummy Buginese cake, and I must eat it. A large crowd lives in his house. There is much evidence of an extended family. He said he had eight children and thirty grandchildren. It seems that most of them are here. They are pretty good looking and rather well dressed. This is an indication of why they need political jobs. Andi, for 000 example, works in the Office of Economic Affairs. The Assistant Resident said that his work was not too hard and that

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2662 Food and drink: they said that the poor folk might eat much
273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other
513 for guests. They said no more. They knew about the old
682 habit of sticking a spear up through the floor to kill someone and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
565 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.

177 The economic life of this region has changed relatively
342 little over the past fifty years. Perhaps the most spectacular change has been the appearance of automobiles, but also electricity to some extent, radio, ready-made cloth, and water pipes. But in general, things are not too different from the way they were fifty years ago. One noticeable thing, however, is the predominance of corrugated iron roofing on houses.

291 As for old crafts, most of them are still practiced. Women,
286 however, no longer weave men's blouses, but only sarongs.
178 This is because men tend to wear shirts or coats of trade cloth, for the most part ready-made. Formerly, in the pre-Dutch period, the kampong folk were not allowed to wear shirts or blouses, but could only put on shoulder cloths. Every woman here can still weave and they know how to spin and did so during the Japanese time. But now they usually buy thread.
[294] There are a few sewing machines in the kampong, several of them owned by the tailor. When I told them of the rapid changes in American material culture in the past fifty years they were quite amazed, as evidently they had thought the United States had had cars and so forth for a long time. They saw the contrast between fast change there and slow change
[323 462] here. There are potters in the kampong and all of them are women. There is at least one smith too. The food is about
178 the same now as before. They responded in dead-pan fashion
262 when I told them about balanced diets. They said formerly there was no butter, except perhaps for the radja, but that now there was much butter used by the commoners and this was believed to be a change. Also there is some use of tinned foods, but evidently not much.

178 As for economic self-sufficiency of the kampong, it has
433 not changed much, the people ordinarily buying only what they
241 cannot produce themselves, for example salt and tobacco. Agriculture is about the same. I told them about the use of airplanes for planting and machine reaping and binding in the United States, and they were quite impressed. They were also impressed when I told them that machine agriculture is already being used in parts of Timor. Harvesting here is still done as
178 before. As for changes in house construction, the only differ-
342 ence seems to be that of the tin roofs. I later learned that the
592 houses here often contain more people than in Makassar. Frequently there are twenty inhabitants to a house, and the average is easily ten per house.

292 As for clothing, in addition to those mentioned above, it is
291 said that the fine adat shawls for women, like the padjoge, are few. However, each woman tries to keep one for feasts.

few. However, each woman tries to keep one for feasts. 000
During the Japanese period many of the old clothes were 291
ruined and they have not yet been replaced because cloth is 178
now both scarce and expensive. For example, Andi said that 728
the main reason why men wear ordinary shirts is because the old costume takes so much cloth and it is hard to get today. The same thing holds for pants. He agreed that in general the older men still wear a sarong, but that the younger ones tend to wear pants. He said that formerly there would have been much trouble had he appeared at the office dressed in pants and a shirt. But today no one cares because they know that it is hard to get any clothes at all. As for export and import, there never was very much in this kampong so it is hardly worth speaking of. [439]

As for changes in the market place and in market activities, 177
they knew of none except that with buses and bicycles people 489
could go further. The market rings I mentioned before. For- 436
merly, in pre-Dutch time, the local people used V.O.C. [pro- 178
bably Vereenigde Oostindische Compagnie (i.e., Dutch East India Company)--Analyst]coins and also kepeng. Now they still have kepeng, but they use rupiah. Formerly there was some barter and the Kepala kampong described it to me.

As I remember it, five people own automobiles, including 177
four Buginese and one Chinese. Before the war there were 489
three. There are about twenty people who can drive a car. 493
There is much travel by bus today.

As for the economic system, it is mainly individualistic 428
and to some degree runs along family lines. But the main 562
thing is the individual. However, in matters of inheritance 591
it usually runs like this: inherited goods are so divided that 611
the sons get the larger share, and the girls the smaller one. But the girls generally get the house. This is important because the usual practice is matrilocal for residence, though there is no hard and fast rule, and if a man has more property than his wife in his kampong they may live there. Nevertheless, the usual practice is for the man to go to his wife's house or kampong, and later if possible build a house in his kampong. This reflects, possibly, a previous matrilineal state. Andi said that if one's son happened to be mean, he might refuse to give the house to daughters, but this was not right. I explained primogeniture, and he got angry at the thought of it. This was one of the few times he got really excited. He said that if his brother tried that on him he would fight, and even knife him. [578]

The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys. 153 857 565 831 876

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc. 583 505 435 291● 177 554

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice. 546 208

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troup of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam. 535 517 525 368

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. 586 153 163